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## 48 Ways - 008 Humility

One of the 48 *kinyanim* to acquire Torah is *anavah* (humility). The *Midrash* says that Har Sinai merited to receive the Torah because of its humility, and Moshe Rabbeinu merited the Torah due to his humility. The question is, why is humility so important to receive the Torah?

Chazal say that Torah is not found amongst the haughty, but only amongst the humble ones. Isn't that simple? Haughty people don't really have Torah in the first place, so isn't it obvious?

The Maharal explains that a *baal gaavah* (haughty person) can't go everywhere, because there are many places that he feels beneath his dignity; but a humble person can go anywhere, because no place is beneath him to go to.

The depth of his words is that Torah is for everybody, all 600,000 souls of the Jewish people, and it takes up all of Creation. A haughty person is removed from Torah, because he is not ready to go anywhere for Torah - he doesn't consider the Torah to be found everywhere, and thus he is removed from Torah.

Thus, humility in to have endless aspirations when it comes to learning Torah. One who is haughty doesn't have these aspirations, because he isn't willing to go everywhere for the Torah.

The *Ohr HaChaim* wrote that Chazal were able to enact *takkanos* and *mitzvos* that were not given over at Sinai. They based their words on Torah and expanded upon the Torah. This is what it means that Hashem included the *middas harachamim* (attribute of mercy) in Creation - He included with Him *rachamim*, which represents Chazal. "For from Tziyon comes forth Torah, and the word of Hashem from Jerusalem." The whole concept of Jerusalem is to continue and expand upon the Torah - the *middas harachamim*, which is beyond the *middas hadin* (attribute of justice).

The *middas harachamim* is the inner layer of the *middas hadin*. It is the same thing as "*lifnim mishuras hadin*" - it is in the "inside" of *middas hadin*.

The Torah which has been given to us has in it both *midas hadin* and *midas harachamim*. The *midas hadin* is represent by our *ameilus* in Torah, but the *midas harachamim* represents the endlessness of Hashem, that the Torah has no end. This is the inner layer of learning Torah - connecting to the endlessness of Torah.

If a person only has *ameilus* in Torah, he only has *middas hadin* in Torah. The Torah he receives from Hashem will only be limited, just like *middas hadin* is limited. But if a person's attitude toward Torah is *middas harachamim*, the Torah he receives will be on a much higher level. This is because there is no

end to the *middas harachamim* of Hashem.

When a person learns Torah with connection to Hashem, such learning is the “endless” kind of learning that is connecting to the *Ein Sof* (Endlessness) of Hashem. When a person learns this way, he will receive endless Torah.

But, in order to have this, a person must have “endless” aspirations. A person must have aspirations to overcome all obstacles in the way of learning Torah.

There are two abilities in us – an ability to be limited, and an ability to be endless. If the aspirations of a person are only limited, that means that a person doesn’t really want to have the endless connection to Hashem, because he is only limited in his aspirations. But if a person wants to have endless connection to Hashem, such a person is learning with real *d’veykus* (attachment) to Hashem.

A person shouldn’t have aspirations with the attitude that he is worthy for the Torah. Rather, the attitude should be that a person is well aware of his limits and his shortcomings, but he can still receive the Torah from Hashem, because Hashem is endless, and He can give endless illuminations upon a person.

Why must we believe in Moshiach? He’s coming anyway, so why do we have to hope he will come? It is because through *emunah* (belief), we have the tool to receive Hashem’s spiritual sustenance. But without *emunah*, a person only receives Torah in a very limited way, because his mind is very small.

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